

A TRUE and AUTHENTIC
A C C O U N T

OF THE

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CONVERSION

OF A

Q U A K E R

T O

CHRISTIANITY,

A N D

Of her Behaviour on her Death-Bed.

By the late Reverend and Learned

C H A R L E S L E S L I E,

Author of the Short Method with the Jews and Deists,
and many other learned and ingenious Treatises.

When our Author sets before us more Opinions,
the last is always the true one.

COKE ON LITT.

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A TRUE & AUTHENTIC

ACCOUNT OF THE

CONVERSION

OF A

U A R K

CHRISTIANITY


THE BIBLE
was the
first
book
which
I
saw
after
the
war
a
quick
and
easy
method
of
teaching
the
Gospel
—
the
first
and
best
of
its
kind





A True and Authentic
A C C O U N T
O F T H E
C O N V E R S I O N
O F A
Q U A K E R
T O
C H R I S T I A N I T Y, &c.



HE Person I am to speak of,
was bred a *Quaker* from her
Infancy, being born of *Quaker*
Parents, and was not baptized
till after she was married: She was of
a quick and ready Apprehension, and a
chearful Temper, nothing inclined to
Entbusiasm. — She discoursed with Judgment and Concern in Matters of Religion

ligion, of which I had frequent Occasions, lodging a long Time in the same House with her. — She had an intire Confidence in me, and opened her Mind to me, as to her Confessor.

She died of a Consumption, of which she had been ill, and wearing weaker and weaker, two Years before her Death, in all which Time I attended her.

She had some Relations who were *Independents*, and had acquainted her with their Doctrine of *Assurance*, of which we often discoursed, and of their Marks of Election and Reprobation, which were built upon a strong Imagination, and a Fancy of their own Worthiness; for other Account they cannot give of it, since they make even the good Works of the Reprobate hateful to God.

I preached to her the Doctrine of Faith, as set forth in our *Homilies, of Salvation, of Faith, and good Works*, which she often read with great Pleasure — that the Atonement and Satisfaction to God for our Sins, was made wholly and solely by the perfect Obedience and meritorious Sufferings and Death of Christ our blessed Lord in our Nature, in our Stead, as our Sacrifice and our Surety, who had paid the whole Debt to the utmost Farthing, to the last Demand of infinite Justice — that

that our good Works had no Merit in them, nor must come in for the least Share of the Satisfaction made for Sin, as being mixed with our Infirmities and our Sin, whence all our Righteousness was filthy Rags, and our best Repentance had need to be repented of. — That there was no Merit neither in our Faith, which at the best was but weak, and that we had all Reason to say, *Lord, I believe, help thou mine Unbelief.* — That all our Dependence was upon the perfect and compleat Satisfaction made by the Sacrifice of Christ, wholly without us, for our Sins. — That our Faith was only a Hand which reaches a Medicine to us; the Virtue being in the Medicine, not in the Hand, no more than it was in the Eye which looked upon the Brazen Serpent, and a less perfect Sight did cure, as well as the strongest. — That Sight is the nearest bodily Representation of Faith, as our blessed Saviour himself makes the Allusion, *John iii. 15. — that as the Serpent was lifted up, (and the Cure was wrought only by the Sight) so was the Son of Man lifted up, that whosoever believeth in him should not perish, but have everlasting Life.* — That good Works, are a necessary Effect of Faith, as Fruit is of a Tree; it is a dead Tree that bears no Fruit, so it is

a dead Faith that bringeth not forth good Works, as there is Occasion.

And St. James, whom some would make to oppose St. Paul in that Matter, lays the whole upon Faith, only brings the rather, makes Works to shew, that the Faith was true; y^e an essential part - y^e perfecting of faith. he says, James ii. 22. Seest thou how Faith wrought with his Works? And the Scripture was fulfilled which said, Abraham believed God, and it was imputed unto him for Righteousness. — It was the Believing was imputed, and he did believe, because he did work, else he had not believed. But after all, there is no Merit, either in the Faith, or in the Work, but it is attributed chiefly to the Faith, because Faith is that which immediately lays hold upon, and reaches and applies to us the infallible Catholicon, the Satisfaction and Atonement made for us by the Passion and Death of Christ our Lord. And as a Tree is sometimes denominated by the Fruit, so the Works of Faith are called Faith, and the Effects of Faith are attributed to the Works. And on the other Hand, Faith itself is called a Work, John vi. 28, 29. What shall we do that we may work the Works of God? Jesus answered and said unto them, This is the Work of God, that ye believe in him whom he hath sent: So that Faith im-

implies *Works* (where *Works* can be wrought) and *Works* imply *Faith*, the one as the *Tree*, the other as the *Fruit*.

Upon this Subject the Person I am speaking of, and I, have spent many Hours, especially the last Year of her Life. As she drew nearer to her End, she used to say, This makes the Way to Heaven very easy, and gives an *Infalible Assurance*, that neither the Weakness of our *Faith* (tho' the stronger the more comfortable) nor the Unworthiness of our Repentance, so it be sincere, can give us any Ground of Despair; because our Trust is not in *them*, but in the *All-sufficient Satisfaction* which our Lord has made for us.

I told her I was glad she found it so easy, for that this *Faith* was the *Gift of God*; and some would purchase it (if possible) with the whole Earth, were it all their own. For all Men have not *Faith*, tho' it is not only very clearly reveal'd in holy Scripture, but most consonant to our Reason, for that God is not only just (as we use the Word among Men) to have *some*, or a *great deal* of Justice in him, but he is *Justice itself*, Justice in the Abstract; and *Justice* cannot remit any thing: To remit is not an Act of

of *Justice*, but of *Mercy*, and God is as much *Justice* as *Mercy*; and one Attribute must not fight with or oppose another; that would be to argue Contradiction in God; therefore since it is of the Nature of *Justice* to require *Satisfaction*, and *Satisfaction*, that is not full and compleat, is not *Satisfaction* (for *Justice* requires the uttermost Farthing); it must needs follow that God, who is *Justice* itself, will require it. This was both required and paid in the full and compleat *Satisfaction* which Christ made for the Sins of the whole World, in our true and proper Nature, which had offended, by his perfect Obedience, and the Sacrifice of himself upon the Cross. Herein the *Justice* of God was infinitely exalted, in that a full, that is, an infinite *Satisfaction* was given to it in the Sufferings of a Person who was of an infinite Nature, as God, which gave infinite Merit to the Suffering of his finite Nature, because the Properties of either of the Natures, of which any Person is composed, are attributed to the Person; as Man is said to eat, drink, sleep, and die, tho' these Things belong only to the Body; so to think, reason, and to be immortal, tho' that is only as to his Soul. Hence the *Blood of Christ* is called the
Blood

Blood of God, Acts xx. 28. and God is said to have laid down his Life for us, because the Person, who was God, had Blood, as to his *human Nature*; and in that did die. This *infinite Satisfaction* made to the *Justice* of God, does equally exalt his *Wisdom* in finding out so wonderful a Means for our Salvation far exceeding whatever could have come into the Thoughts of Men and Angels, and therefore could be none of their Invention. Again, this *Infinity of Justice and Wisdom* both equally exalt the *Infinity of the Goodness and Mercy* of God, in affording to us such a Propitiation, in sending his Son, to take our Nature upon him, and in that to make *Satisfaction* for the Sins, of that Nature. Thus one Deep calleth another; the infinite Abyss of *Justice* calls for *Satisfaction*; the Abyss of *Wisdom* finds it out, and the Abyss of *Goodness* affords it to us. And thus the Attributes of God stand each full and compleat; they fight not, or oppose each other, but each does exalt and magnify the other. This is the great *Mystery of Godliness, God manifest in the Flesh*.—This is it which the Angels desire to look into and adore to all Eternity—this it is which the *Quakers* have vilely trampled upon and totally rejected,

ted, meaning no more by *God manifest in the Flesh*, than the *Light* which, they say, is manifest in their Hearts, and that ~~there~~ the *Satisfaction* is made for Sin, by that *Light* within them, which they call *the Mystery*. But the outward Coming of Christ (for they believe not his Incarnation) and all that he did or suffer'd upon Earth, they call the *History*, or *Facile Representation* of what is wrought *within them* by what they call their *Light*, and say, that *this* is the great Mystery of Godliness; thus literally denying the *Lord who bought them*. Somewhat a-kin to this is the Independent Notion of *Assurance*, which they make *necessary* to Salvation, and mean not by it the *Faith*, as above explain'd, but something darted immediately into their Hearts; therefore they will oblige Men to tell the *Hour*, *Minute*, and *Occasion* of their *Conversion* (as they call it) and when this *Light* first struck them, whence they date their *Regeneration*, and being in a State of Grace; and this, notwithstanding their having before believed the Christian Faith, so that this *Assurance* is something else than Faith; it is not the *Assurance* of Faith, there is no Reason to be given for it: whereas the Apostle enjoins that we should

should be always ready to render a *Reason* of the Faith that is in us. But what the Independents Mean by *Assurance* is a Thing wholly unaccountable, and cannot be explain'd. It is only an impulse upon the Mind and differs nothing from the wild *Enthusiasm* of other Sects. It is something that strikes upon the Imagination, but has no deeper Root. This appears in the strange Accounts they give of their Conversion; as some date it from such a Sermon with which they were much affected; from such a Discourse or Prayer; so others from the wildest Extravagancies, and the very Act of monstrous Sins; some in the very Act of a Debauch, and just while they were putting the Cup to their Head; others in a Brothel-House, and the like; So others, from the most ridiculous Occasions, as finding a Bird's-nest, leaping over a Stile, and the like.

Fane Leads, the Mother of the *Philadelphia* Sect, told me That the Spirit came upon her, and she was converted in the middle of a Country-Dance, when she was a young Girl. Such Accounts the *Quakers* give of their Conversions; and such is the *Assurance* of the Independents.

Sir *John Clotworth* attacked Archbishop *Laud* with this, and asked him for his *Assurance* upon the very Scaffold; and yet they have no greater *Assurance* than other Sects of *Enthusiasts*: For the *Quakers*, *Muggletonians*, and all the rest of them, pretend to as much *Assurance* as the Independents: Only *Assurance* is the Word of the *Independents*, as *Light* is of the *Quakers*, &c. and a strong *Impression*, upon the Imagination, is the *Foundation* of all. *Imagination* is that Part of our Constitution upon which Spirits have most Power to make Impressions, as being nearest ally'd to our outward Senses, and most immediately moved by them. Spirits cannot directly alter our Will, or our Judgment; but if they get the Command of our Imagination, if that comes once to take the Reins of Government, our Reason and our Will drag after it, and it carries them whither it pleases. — And this is a proper Definition of *Madness*, when Reason no longer governs, but we are wholly carried by Impulses and Imagination, which is always strongest in *Madness*. But Imagination is a noble Instrument of Religion, when it is built upon Reason, and acted by it. It enlivens our Devotions, it carries us even *beyond* our Strength in our Duty, makes us patient even in Tribulation, by shewing us

us the Crown that is set before us, and gives us Zeal, but still according to Knowledge. The Impressions made by the Holy Spirit of God upon the Imagination of the holy Prophets and Apostles, in the Visions and Revelations given to them, always tended to the Improvement of their Reason, and made it stronger. Thus the Vision of the Sheet in the tenth of the *Acts*, being explained by the Event that followed, did more strongly convince St. Peter, in Reason, of the Calling of the *Gentiles*; it shewed him the Reason of it. But the Impressions made by evil Spirits upon the Imagination, always tend to the clouding of our Reason, that the Imagination might govern alone, and without Controul. Thus the *Quakers* (as likewise the other Enthusiasts) preach'd up the Silencing of Reason, as a *Carnal Thing*, and Hindrance to the Influence of the Spirit. They endeavoured to render themselves wholly passive to these Influences, without exercising any Act of their Reason at all; nay, quite to stop Thought; *any Thought*, good, bad, or indifferent, which some of them boasted they had attained; and others, striving after, run distracted, which I have had from their own Mouths. This was the Ground of their *silent Meetings*; they turned the Text, *Cursed is every one that hangeth*
on

on a Tree; to this Sense, cursed is every one that *hangeth* on a Tree of Reason, or of Knowledge, which was the *forbidden Tree*, and they have explain'd it thus in print, which I have read.

Another remarkable Difference betwixt the Impressions made by the good and evil Spirits is, in the visible Effects, even upon their Bodies. The *holy Prophets* were even much moved, and their Bodies, for a Time, rendered weak, during the Impressions of some extraordinary Visions; but still with Gravity and Decency, befitting the Awe they had to the divine Presence then exhibited to them: Whereas the *Heathen Priests*, when they were possessed with their * ——— and gave forth Oracles, fell into Convulsions, and strange Distortions of Body, wallowing and foaming at the Mouth, in dreadful Manner, yelling, and sending forth hideous Outcries, beyond their common Strength, to the Terror even of Beasts which heard the Noise. The very same was among the *Quakers*, whence they got the Name; and it often seized even little Children among them, so that it could be no Counterfeit. And the like has been observable at the Beginning of most of our Sects of *Anabaptists* in Germany, and of the *Presbyterians* in Scotland, at the first setting up of their solemn

Methodists
is same.

* A Word wanting here in the MS.

lemn League and Covenant, and it lasted *ten Years* among them; and was called *the Stewarton Sicknefs*, because it began in the Parish of *Stewarton*; and People at first flocked out of all Parts of the Country to see it as a wonderful Thing. But THEMSELVES (as the Quakers) boasted in it as the great Power of God, and wrote in Defence of it; and they had one Stock of it in the great Church of *Edinburgh*, upon their first Establishment, since the Revolution, with which they were as much pleased as others were affrighted, seeing their Seats move, and People thrown off their Stools, with such violent Shakings and humming Noise they made, as obliged the *Preacher* to desist, till Things were composed again: An Account of this I have seen in Letters from thence.

When the *Jews* were cut to the Heart, and repented, upon the Preaching of the *Apostles*, it is said, They smote their Breasts and returned; but they did not fall into *Fits*, roar and bellow like *Mad-men*; no such *extatic* Conversions are to be found in holy Scripture; all was grave, serious, and lovely. The Spirit that descends from above, is first pure, then peaceable, gentle, and easy to be entreated. The reverse of which is the Spirit that ascends from beneath; its Birth is in monstrous Forms, its Gravity sower and



and fullen, the most difficult to be entreated, and the most impossible to be convinced; for, having abandoned REASON, what can *convince*? What can a Man answer to what you say you *feel within you*, for which you give *no Reason*, nor hear *any* against it.

All this may seem a Digression from the Relation I promised concerning the Death of the Person, which is the *Subject* of this, but it is necessary to it, and to make *clear* some Passages in it, considering that she had the Education of *Quakerism*, and the Impressions of *Independents* to struggle with; and these were the Subjects of many Discourses of mine with her. I remember some few Days before she died, she told me, That in a Dream, an old Woman (whom I construed to be an old *Independent Aunt* of hers that used to tease her) came to her, and told her, *she should be damned for Want of Assurance*. She said, the Dream made no Impression upon her, that she knew not what some People meant by *Assurance*; that she firmly believed Christ had made full Satisfaction for her Sins, as well as for the Sins of all others; that he would accept her sincere, though unworthy Repentance, and help the Weakness of her Faith; for that she trusted not either to the Strength of her Faith

Faith or Repentance (which of themselves had need to be repented of;) but as they gave her Ground to lay hold upon the compleat and all-sufficient Satisfaction made for her by Christ; and this, said she, *is my Assurance*. It was before this, that she used to make the Objection of the Way being too easy, which I mentioned before, and upon which we have discoursed many Days; she used to add, *Well, I cannot resist your Reasoning; I do believe; but the Hour of Death is the Time of Trial; if it should fail me then, I should think you had deceived me, and I am sure should be uneasy to see you.* This she often repeated, but would confess, "that this was much more rational, and infinitely more advancing the Glory of God in all his Attributes, than that wretched Way of the Quakers, to bid a Man trust his Salvation to something within himself, where he can find nothing but what is mixed with our Infirmities and our Sins; and utterly unworthy to appear in the Presence of God, on its own Account, but greatly abhorrent to think it should be worthy to make Atonement and Satisfaction for other Sins, which whatever does, must surely be without Sin itself: And if God sees Folly in his Angels, and the Heavens are not clean in his Sight, What Creature can then pretend

being y^e condition to which these promises are annexed; or y^e qualification of y^e recipient; y^e wedding garment required by God in holy Scripture.

pretend to answer for the Sins of others: *None but Christ, who is God, could do it; and to mistrust the Sufficiency of his Satisfaction would be Infidelity; And why should I fear for my Sins? For he came to take away my Sins.* Then she would often repeat, *Lord I believe, help thou mine Unbelief;* and sometimes that saying in the *Psalms, Though I am sometimes afraid, yet I put my Trust in thee.*

I am now come to that which has occasioned all that I have said before, the last Scene of her Life: She was worn to Skin and Bone by a long and lingering *Consumption*, and all hope of *Recovery* was for a good while taken away; but on *Tuesday the 4th of March 1700*, the more immediate Signs of Death appear'd, her Speech falter'd, and she grew so weak that she could not move one Hand from under the Cloaths, nor put it in again, but as they did it for her. The next Day (which was *Ash-wednesday*) I told her in the Morning that the Service of the Day was long, and ask'd her, if she could bear it all, "Yes, said she, I will have it all, for it will be the last Time." But before we got thro' the *Psalms* (which are the seven penitential for that Day) she changed and we were forc'd to break off, she took leave of her *Husband*, and I went down with him to

to a Parlour below Stairs, for I had perswaded him not to be present to see her expire : Such Sights often make too great Impressions, especially on those so nearly related, and he was a very kind Husband, and extremely tender of her, and she was now past all Knowledge of what was said, and not capable of giving any Answer. I bid her Maid call me, when she came to the Point of *expiring*, that I might give her the commendatory Prayer; which was all then remaining to be done : About Seven or Eight o'Clock at Night her Speech quite *fail'd her*, her Flesh grew *cold* and *stiff*, but she appear'd to be in *great Agony*, and the Rattle in her Throat was so *loud*, as might be heard in the next Room. Thus she continued till *Four o' Clock* in the Morning, when her Maid come down and told her Husband and me (who sat up all this While in the Parlour) that the Rattle in her Throat was quite gone, and all her Agonies ceased, that she lay perfectly still, but yet was not asleep; for they could perceive her sometimes to open her Eyes a little, but presently shut them again; and several Times they held something to her Mouth to try if she had Breath, for she lay as still as if she had been *dead*. At *Five* I went

up to see how she was, and some Noise being made in opening of the Door, she started, and with Struggling got out the Word, What! meaning what Noise that was. They told her it was I, who came to see how she did, and to pray by her; she *frow'd* and put on a very *angry* Look, and said, *Out, Out*, and at last, *Put him out*, but speaking the Words very imperfectly.—The Woman made Signs to me to withdraw, for they had kept the Room very still and quiet since she had fallen into that still Fit; I went down again into the Parlour to her Husband, but then came into Mind what she used to say so often, of making the Way *too easy*, that the Hour of Death was the *Time of Tryal*, and if it fail'd her *then*, she would not endure the Sight of one, that had deceiv'd her fatally. This wrought strongly in my Mind, and it appear'd to me as if this had been the Case: Her Speech *restored* to her, tho' but to strain out *three Words* to shew her Displeasure, when she had been quite Speechless so many Hours before; and I never expected to hear another Word from her. She used to be desirous of Prayers, and *now* to forbid me with so great Anger, when she could not explain herself. I thought if I had made the Way *too easy*, and so deceiv'd her, I had de-

ceived

I receiv'd myself too, for I knew no other
 Way to Heaven for myself, than I had
 told her, and that I should *deceive* all
 others. I knew her *Sins*, which I am
 satisfied she confessed fully and sincerely
 to me, and I knew *my own* to be
 greater; nor could I find in *myself* more
 signs of sincere Repentance, and a well
 grounded Faith, than she had express'd;
 and all appearing to me to have fail'd
 her at the *last*, brought terrible Ap-
 prehensions upon me: Then the *Popish*
Austerities came into my Mind, and I
 thought tho' our Doctrine be *right*, per-
 haps we make the Way *too easy* in our
Practice, and think to go to Heaven in
down Beds, without giving ourselves any
Trouble about it; and that to avoid the
 Doctrine of *Merit*, we ought not to lay
 aside all *Mortification*. Then I bemoan'd
 the too general Neglect among us of
 those Fasts appointed in our own Church.
 All my own *Sins* look'd me full in the
 Face, and I thought they are *now* required
 of me: I reflected, whether my Notion
 of *Schism* might not be *too severe*, and
 whether I had not gone *too far* in bring-
 ing her *intirely* to our Communion in
 her Sicknes (tho' she went *sometimes*
 to Church) which I did, and could not
 otherwise have assisted her with the last
 Offices of the Church. I was sensible
 at

at that Time that these were only the Impressions of the Imagination; yet they were too strong for me, and in all my Life I never endur'd so great an Agony. If none of these were the Cause, then I concluded my *Unworthiness* was the Cause, and that God would not accept my *Ministrations*, and therefore had not blessed them. The last Thing, to which she appeal'd so often, the *dying Hour*, having in all Appearance fail'd her, and I never having had the Opportunity of so long Acquaintance with any other Person upon the Subject of Religion, and conducting her thro' all the Steps both of public and private Devotion, and Cases of Conscience. This look'd to me like the breaking of a *Vessel*, on which one had bestow'd great Pains, or a *Ship*, after a long Voyage, sinking in the Harbour. This Trouble was upon me for an Hour, when just about Six o' Clock her Maid come running down, and opening the Parlour-Door in haste, I concluded, it was to tell me (as I had desir'd) that her Mistress was just *expiring*, upon which I said to her Husband, "Do not you go up, I'll go up." But the Maid (with great Surprise in her Face) said; "No, no, you must *both* come up; for my Mistress hath sent for you *both*, and she is *well* and *strong*, and more chearful

ful than I ever saw her in my Life." We run up, and found her sitting up in her Bed, with both her Arms out of the Cloaths expanded, and using them with full Freedom. There was a fresh and lively Colour in her Face, and her Eyes sparkling with such a Transport of Joy as I never saw in any Face before or since: Her Voice was strong and loud, and her Words very distinct and articulate. She said, as soon as we came into the Room, "I have sent for you to let you know, how gracious God has been to me; he has given me a Foretaste of Heaven; he has shewed it to me: Oh! the glorious Sight that I have seen of Angels and blessed Spirits; and oh! the ravishing Music! it is impossible to express it! My Soul is exalted and enlarged! Oh! I could dance, I could sing, I could fly!" that was her very Expression: "Come, said she, weep no more, but praise God with me, laugh, rejoice, and sing!" In that Rapture she continued about Half an Hour, before we gave her any Interruption. The first Thing that came into my Mind was, that this might be a Delirium, and that she was light-headed, as an Effect of her Distemper; but as she had not the least of that, during her whole Sicknes, for which I have often heard her

her bless God, that amidst all her Pains, he had kept *her Head and Reason undisturbed*; so it seemed strange to me, that such *Fumes* (if that were the Cause) should restore her *Strength, Speech, Sight*, in so wonderful a Manner, after she had lain now *fifteen Hours* in the very *Jaws of Death*; for she was every Thing but dead.

In Fevers, and other violent Attacks upon Nature, when it is strong, there will be sometimes a sudden and vigorous *Revulse* of the Spirits, which will struggle when *expiring*; but it is not commonly so, when long and slow Sickneses have by Degrees quite *exhausted* the Strength of the Body, which drops down for Want of Spirits to support it. But in *all* the said, bating the *Strangeness* of what she related, there was not *one disordered Word*, or that favoured of *Lightness*; and for *nine Hours* after that she lived (for she died not till three in the Afternoon) she spoke to her Husband, to her Child, who was with her, to her Sister, to her Servants; and concerning her temporal Affairs, with as much *Consistency* and Strength of *Reason*, as in all her Life; nor did *one Word*, that looked in the least *giddy* or *light-headed*, drop from her; tho' that Transport and Joy in her Face, and Chearfulness in her Voice, and all
her

her Actions continued with her *all along*, and in *every Thing* she said and did. The Impression that *Transport* of Pleasure had printed in her Countenance, was not quite worn off when she expired, and seemed to remain even after her Death, an Air of *Satisfaction* appeared in her Corpse. She died without a *Sigh* or *Groan*, or the least Struggle, or any Thing more terrible than seeing one fall into a *sweet Sleep*, just at the Close of the recommendatory Prayer. A little before she died, when she could no longer discourse, but speak single Words, I saw her put her Finger to her Breast, when Death was making its last Effort, and say, *hard, hard*; but then immediately, as if correcting herself, she lift up both her Hands, and looking up, with great Chearfulness in her Eyes, she cried, " This Pain is nothing, *Joy, Heaven!*" which were the *last Words* I heard her speak.

The first Sight we had of that *strange Transport* in her, which was about *six o' Clock that Morning*, had an Effect upon me more than upon *herself*. It literally turned our Mourning into Joy; for she expressed herself with that Liveliness and ASSURANCE, as forced her Husband, and other Relations, to express *their Joy likewise*; and what Tears there were, were of

of Joy and Astonishment. I remember, while she was describing to us *the Blessedness she had seen*; she took Notice of her Sister, weeping by her, and turning to her, took her kindly by the Hand, and said, "What do you do? Don't you believe me?" Yes, said her Sister, "I do." "No, said she, you don't; for if you did, you would not cry. Indeed, indeed, I tell you *nothing but what I have seen, and what is true.*"

The first Impression I had of this strange Sight was, that it was a *Delirium*, or *Lightness* in the Head, I had a mind to try the *Sincerity* of it all the *Ways I could*. She had all along, during her Sicknes, expressed an *Uneasiness at dying*, and was *very desirous to live*, with due Submission to the Will of God. After the first Expression of her *Transport*, I said, "God has been very gracious to you, and he may do more still:" "More, said she, what can be more?" "He may restore you again to your perfect Health, tho' in human Appearance, there is *no Prospect* of it." "I know that, said she:" And stretching out her Arm, which was Skin and Bone, "He that made these Bones may put Flesh upon them again, if he pleases." "But do you desire it, said I; shall we pray for it

" it with Submission to his Will ?" " Hold,
 " said she : " Then musing a while said,
 " Let me see ; I am now in the Flower
 " of my Age, going in my thirtieth Year ;
 " I have a *kind Husband, good Children,*
 " and *loving Friends,* and *Plenty* enough
 " in the World, I *want* nothing : Are
 " not these all the Reasons any one can
 " have to *wish* to live ? And I *was* very
 " desirous to live, if it were God's Will ;
 " but now I *would not live for all the*
 " *World* ; nothing in the World could re-
 " lish with me now : After *what I have*
 " *seen,* all would be *dead* and *insipid* to
 " me : No ; I *would not live for ten*
 " *thousand Pounds a Year.* I was loath
 " to leave you (said she to her Husband)
 " and my Children being young ; and
 " was very uneasy to think of their com-
 " ing under a Mother-in-law ; but they
 " are in God's Hands, and I lay no De-
 " sire upon you, said she to her Husband,
 " not to marry again : No ; *these Desires,*
 " which some dying People have, *savour*
 " *too much of the World* ; marry in God's
 " Name, when you find it convenient
 " for you, but don't forget my two
 " Girls : 'Tis true, I leave you no Son ;
 " but two *good Girls* are better than one
 " *naughty Boy,* said she, with a pleasant
 " Air, and you know not what a *Boy*
 E " might

“ might have proved : I *was* indeed
 “ loath to leave you, but *now*, I *would*
 “ *not stay with you* (speaking to her Husband)
 “ band) nor with you, nor you, nor you,
 “ (turning to several Friends about her ;)
 “ but raising herself up, and stretching
 “ both her Arms in an embracing Posture,
 “ said, *I wish I could take you all with*
 “ *me* ; but you must stay God’s Time,
 “ that is best.”

I was now fully satisfied there was no
Delirium in the Case, and the Trouble
 I was under an Hour before, hung still
 upon me. I then kneeled down upon the
 Bed by her, and said, “ *Among all the*
rest, What have I done, that you are an-
 “ gry with me ? ” “ With you, said she,
 “ Why ? what’s the Matter ? ” “ You
 “ bid them *turn me out*, said I, and re-
 “ fused to have me *pray* by you,” “ When
 “ was that,” said she ? “ I said, an
 “ Hour ago : ” “ Oh ! an Hour ago,
 “ she reply’d ; I was then *otherwise em-*
 “ *ploy’d*, as you find, and you *disturbed*
 “ me.” “ You disturbed *me* much more,”
 “ said I ; for it brought into my Mind
 “ what you us’d so often to say, that *the*
 “ *Hour of Death was the Time of Trial* ;
 “ and if you found then, I had indeed
 “ made the Way *too easy*, and *deceived*
 “ you, you should not then bear the
 Sight

" Sight of me: This I took to be the
 " Case, and it gave me great Disturbance;
 " for I never expected to hear another
 " Word from you: " Therefore, said
 " she, I was *sent back* to satisfy you,
 " that the *Way is sure*, tho' it be *easy*;
 " and I have received *full Assurance*,
 " which leaves *no Doubt behind it*, that
 " *my Sins are all pardoned thro' the All-*
 " *sufficient Satisfaction of my blessed Sa-*
 " *viour*, and that I am now going to
 " *that Place which I have seen*, and hope
 " to meet you there; and taking me by
 " the Hand, said, No, indeed, I am
 " not angry with you, but I thank you
 " heartily for all the Pains you have taken
 " with me, and it has not been in vain;
 " God *reward* you." I then told her,
 " That I heartily blessed God with her,
 " and for her, but more for myself; for
 " I looked upon it, that this wonderful
 " *Change was wrought in her*; and that
 " she was sent back from Death to Life,
 " more for *my Sake* than her *own*; for
 " she soon would have had the Benefit
 " of it, tho' we should not have known
 " it; but that I doubted whether I ever
 " should have overcome the Impression
 " that my *Trouble* gave me, even to
 " *Despondence*: but that now God had
 " in a wonderful Manner *relieved me*,
 " and .

" and given me *Comfort*, which I hoped
 " would remain with me till my *dying*
 " *Hour*." Then I asked, " if I should
 " pray by her." " Yes, said she, with
 " all my Heart; but instead of the *Par-*
 " *don of my Sins*, as you used to pray,
 " let *all now be Praise and Glory to God*,
 " who has *ALREADY pardoned them*."
 Then I kneeled down and repeated, *Gloria*
in excelsis, Glory be to God on high, &c.
 as it is in the End of the Communion
 Service, all the Company joining, and
 repeating with me aloud: And she said
 to all present, " I will tell you what
 " the Lord hath done for my Soul, he
 " *has granted me every Thing I desired*;
 " I prayed for an easy Passage, for I was
 " more afraid of *dying* than of *Death*,
 " and he has granted it me; for though
 " I *feel* my Pains, and *see Death* ap-
 " proaching, the *Horror of it is taken*
 " *away*; and I desire to be *dissolved*, and
 " *to be with Christ*; and the Joy that I
 " have *seen* abates my Pains, that I feel
 " them not, as I did before—I *can bear*
 " *them now*. Oh! what great Things
 " has God done for me, *far beyond what*
 " *I could ask or think*! The Hand of the
 " Lord is gracious; wait for him." I
 " said, " One Comfort was, that it de-
 " livered us from our *bodily Pains*." She
 " added

“ added, “ and from our *Infirmities*, and
 “ from our *Sins*, that we should no
 “ more provoke that good God, who had
 “ created us, and shed his Blood to re-
 “ deem us, that is *much more* comforta-
 “ ble.” Then I reminded her, how God
 had verifd to her, and to me too, that
 in the thirtieth *Pſalm* (the *Pſalm* for the
 Day of the Month, the *ſixth Day*) *His*
Wrath endureth but the Twinkling of an
Eye, and in his Pleaſure is Life: Hea-
vineſs may endure for a Night, but Joy
cometh in the Morning. Then ſhe ſaid,
Lord, now letteſt thou thy Servant depart
in Peace, for mine Eyes have ſeen thy
Salvation. And thus ſhe did depart in
 Peace the ſixth of March 1700.

The Truth of this, as to what relates
 to her Death, can be attested by her Huſ-
 band and others, yet living, who were
 preſent.

Copia vera.

F I N I S.

and from our Father and
from our God, that we should no
more provide for good God, who had
created us, and that his blood to re-
deem us, that is now, most abundant-
ly. Then I reminded him of God
and verily to him, and to me too, that
in the twentieth (the 10th) of the
day of the month, the Lord Day, His
blood and His Father, one of us
and in His Father's blood, that
others may enjoy for a night, but for
ourselves in the morning. Then the Lord
said, now let us go, and let us go
in peace, for we have done for the
redemption. And thus the redemption is
finished. The Father of blood is good.
The Father of the blood is to what relates
to his blood, can be said, by his blood
good, and others, for living, who were
dead.

2000



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